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A
PARAENETICK
OR
HUMBLE ADDRESSE
TO THE PARLIAMENT
AND ASSEMBLY
FOR (NOT LOOSE, BUT)
CHRISTIAN LIBERTIE.

The second Impression.

Perused and allowed according to Order.



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PARAVENETICK

HUMBLE ADDRESS

TO THE PARLIAMENT

AND NO. 2. M. B. Y.

Presented by Order of the House of Commons

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HERE have been many *Nayles and Goades* sharpened in this Argument, by *Masters of the Assemblies*, if there were but a steady hand to drive them home, and fasten them. The LORD fasten them by his Spirit, in the hearts of all whom they concerne, of all before whom now lyes an opportunitie of *killing and making alive*, that yee doe not now put out that onely Coale that is left to us, (after all our sufferings and privations) our *Christian Libertie*.

How have wee promised our selves (not in the least diffiding the Reasonablenesse of such an Expectation) that though wee did eat the bread of affliction, and drink the water of adversitie, yet our eyes should see our Teachers, and they should no more be thrust into Corners? And if this hope faile us, wee are of all men most miserable. Had wee not better, if wee had looked at our selves onely, and not at the common Cause, while wee had something, to have betaken our selves into some remote Iland; then after the losse of all to

have it set on the score of a mercy and kindnes to us, to be quietly dismist thither ? Wherein wee should finde it (for wee already feelee the workings of it) no small aggravation of our Affliction, the Consideration of those from whose faces we flee. If it were an Enemy, (deare Friends and Brethren) if it were the Bishops doings, wee should not marvaile, we could better beare it ; but what, you, our Brethren, our Companions once in the same iron yoke and furnace of affliction, (the dearest Remembrance that can be) that *have prayed and fasted together in Corners, that have sate and wept together by the Rivers of Babylon, remembring Sion ; and hanged our Harps upon the Willowes,* bemoaning our selves oft to one another ; and are the same men still both for Religion toward God, and affection toward you ! O tell it not in Gath, publish it not in Askelon, lest the Philistims rejoyce, and the daughter of the uncircumcised triumph. Let not Malignants heare of it, Papists and Atheists, Neutrall Protestants, and hollow-hearted Professors : and oh that the thousand yeares were begun that the Devill were shut up too, (who rather is let loose now) that there be not joy in hell for the divisions of the Brethren ! But seemes it not reasonable to you (that which seemes so reasonable to Christ) that we who have suffered with you, should reigne with you, and that Comfort being restored to Jerusalem, all her mourners should have a share in it ? Or are wee those vassalls alone that now in this yeare of Jubilee, must whether wee will or no, have our eares boared, when all other liberties are vindicated ? Is it for that wee have no Tertullus to plead our Cause, or for that wee are few and peaceable, and you may use us how you list ? Sure it is not in you to make so ill an use of our good Principles ? However, be it knowne to you, *our Redeemer is strong,* and though he be gone a long journey, yet he will come upon those Evill servants, that (secure through his delay) fall a beating in stead of feeding their fellow-servants ; *He will come in an houre when they are not aware, and look not for him ;* as he did before your eyes upon the domineering generation of the Prelacy. The more you oppresse us, the more wee shall grow. *Refraine from us therefore, and let us alone ; for if this Counsell, or this work be of men, it will come to naught, but if it be of God, yee cannot overthrow it, lest haply yee be found fighters against God.* Stand therefore to Gods arbitrament. If we build upon the true foundation, *with hay and stubble,* the

the day shall declare it ; for it shall be revealed by fire, and our work shall be burnt, though wee shall be saved.

Prejudice not your selves further (Brethren) or your way : For God hath said ; * *There shall be no destroying beast in all his holy Mountaine.* The Beasts of prey come from *Mount Seir*, not from *Mount Sion*. *Eſau* was rough, hairy, and lordly : *Jacob* was smooth, plaine, and pleasant. Is it a forme agreeable to you, to be as that Image in *Nebuchadnezzars* Vision, *That was dreadfull and terrible, having great iron teeth, devouring and breaking in pieces, and stamping the residue with the feet ?* Or will you not rather ride on and prosper, because of truth, and righteousness, and meeknesse ? So should you carry the hearts and votes of all men along with you, but those that are lost. And we trusted wee had seene a hopefull beginning, that wee might have improved to a greater Expectation ; when (besides former expresse encouragements ministred to us by pregnant passages of great note and observation with us in certain Declarations or Ordinances of Parliament, which except need be, we are loath to repeat) God had lately put it into the heart of the Parliament, to consider the just and mercifull accommodation of tender Consciences. Which makes us the more amazed and astonished at the sudden prejudice wee seeme to have received in their affections, and the varied, yea, contrary aspect both of Parliament and Assembly upon us, who are no other then wee were before, and have continued in your severall and respective service and assistance, with the same faithfulness since as ever : Wherein God hath been very mercifull unto us, (whether it be acknowledged to us or no, it must be acknowledged by us to him) that hath made us faithful, and not one Instance can be given of the contrary : * *And wee lookt for peace, and there's no good, and for the time of healing, and behold trouble ;* Yet wee are neither so prophane nor desperate, as (with *Eſau*) to sell our Birth-right for a mess of pottage, nor our hopes in your Justice and Clemency, for the quiet injoyment of it, for a thing of naught. Wee hope this seeming remission and intermission of these Counsels of peace in behalfe of us, shall but make them rebound the higher, and run the stronger. And therefore wee cease not to pray for you, (most just Senators) that God would hide repentance from your eyes ; that the Lord that stirr'd up *Cyrus*, *Darius*, and *Artaxerxes*, and wedg'd them in by his power-
full

* Esay 11. 9.

* Jer. 14. 19.

full Spirit would keep this in the thought and purpose of your heart, till you have brought it to perfection. Truly there is a dreadfull opportunity before you of gladding the hearts of thousands, your kindnesse unto whom Christ will put upon his own account; a dreadfull opportunity, I say, if either omitted, or not proportionably improved. Let it never be said, yee did run well, who did hinder you? nay, who can hinder you, or who shall harm you, if you be followers of that that is good? There is nothing (under Christ) wanting to make us live quietly by one another, though of severall judgements, whilest wee agree in fundamentals, but your word to bid us do so.

Is it not time for the Lords Harbengers and Trumpeters, to found the allarm to the great and dreadfull day of the Lord, and to apply your selves now to *turn the heart of fathers to the children and of the children to the fathers, lest the Lord come and smite the earth with a curse?* Nay, hath he not sorely smitten us, for not only the neglect, but the contempt of this prescription by a contrary practising, even setting the Fathers, the nursing-fathers of the Church (those that should be so) against their children? And indeed excuse us, if when wee consider how faire wee were for a good issue of the common troubles of late, when God gave us those many Occasions, and those solemne opportunities of praise and thanksgiving, when some can say (if ever) they found their hearts then drawn forth in earnest supplications and triumphant expectations of a smooth successe; and in stead thereof, what an unusuall return we had from the hand of God, contrary to the tenour of his former proceedings, beating back our hopes upon us? and when we compare this with former the like passages of providence in the like juncture of times; (as that ill successe that interrupted the Petition ready to be presented at the Common-Councel against us) and also compare these with some Scriptures, and Scripture examples, how God hath made *Jerusalem a burthensome stone, &c.* Zech. 12. and how he hath formerly rebuked Kings for his peoples sakes, saying, *Touch not mine anointed, &c.* and how hee brought *Artaxerxes* and his Realm under wrath for that cause, *Ezra 7.* and consider how righteous this is, that if the children fall out the father should make the third; excuse us, I say, if wee can give no better account of these things but the Lords jealousy over his peoples liberties.

Where-

Wherefore, if pity will not move you, let equity at least constrain you: * *Let no man go beyond or defraud his brother*, saith the Apostle. Have you taken of us a price? deny us not our commodity; Christ bought our liberties for us with his blood, wee have bought them over again at your hands with our own blood, shed not for our selves only, but for you also. Wee have set you down, as it were, where you would be; wee have dislodged the *Canaanites* before you, wee are necessitated to passe on further; it were but your duty to march on before us, and give us quiet possession with you. Wee have fought, and adventured purse and person upon this expectation of Liberty, (not of another Religion, but) of this Way of walking in your Religion; as of the Liberty of the Religion it self, which we eyed in the first place; If nothing lesse was in your hearts, why did you not tell us so? Nay, why hath the Assembly born us in hand with such hopes and intimations? Why have such Considerations been tendered to us, intimating; nay, almost assuring us, an after-liberty upon condition of a present modesty in that juncture of time only. For what else is the tenour of the 5th Consideration, published, Dec. 23. 1643. in these words, That it is not to be doubted, but the Counsels of the Assembly, and the care of the Parliament will be, not only to reform and set up Religion throughout the Nation, but will concurre to preserve *what ever shall appear to be the RIGHTS of particular CONGREGATIONS*, according to the Word, and to beare with such, whose Consciences cannot in all things conform to the publicke Rule, so far as the Word of God would have them born with all, which is all that we desire. What did you do with those terms, *The Rights of particular Congregations*? and these contradistinguished to the generall Reformation and setting up of Religion through the Kingdome, if you did not speak to our sense? But (you will say) 'tis cautioned, *What ever shall appear according to the Word*. To whom mean you it should appear? To your selves? What promise were this? To preserve what ever appears to you, is not grace, but debt; and if this was your meaning, you might have said more properly, When ever these Rights should appear to you; and if by [*according to the Word*] you meant only, in your own interpretation, that's not thank-worthy: what bait is held out to us therein, but a miserable collusion? But the latter part of the Consideration is more expresse,

expresse, which promise a bearing with those whose Consciences cannot in all things conform to the publike Rule. And what though it follow, so far as the word of God would have them born withall? for that implies a concession, that the word would have them born withall; otherwise, why do you bob our mouths with these Apples of liberty and toleration, and condescend to terms of the measure thereof, if no such thing in any degree be due unto us, or warrantable by the Word? Why then do you give place to us so much, as for an houre? and if a toleration duly bounded be divine, then how have you indeavoured it? or why do you not indeavour that degree? What jot or tittle of toleration have you yet brought forth, or do you give us hopes of in your proceeding hitherto? What things more terrible and more void and exclusive of all bearing and forbearing can you meditate yet, then Fines, Prisons, Exile, prohibiting the exercise of our *Way* and our *Ministry*, but upon hard conditions; which things we have too much cause to feare and expect, as not much exceeding the rate and proportion of some present conclusions, and more menacing agitations. Judge now whether the performance of this Consideration be not yet wholly in arrere to us.

And to minde you of some other passages; What do you in that earnest intreating Ministers and People (*Confid. 6.*) to forbear for a convenient time, the joyning themselves into Church-societies, *untill they see whether the right Rule will not be commended to them in an orderly way?* I say, what do you in this, but set us at liberty afterwards? And why do you there bespeak us as free-men if you made account (and it be in your power) to make us bond-men, or use us so? And further, why doth the Assembly (in the 7th Consideration) glance with that congratulatory respect upon the liberty to serve God according to his Word, which we enjoy in this time, more then hath been at any time in *England* since the beginning of the Reformation, if it be not a just liberty? and if it be just, why doth it begin to be contracted? at least some part of that liberty wee have enjoy'd? *viz.* preaching without ordination, till wee can have it according to our consciences? And lastly, do you not cherish as great a hope in us, as all that wee have ask'd, or shall aske, comes to, in the last Consideration; where you pawn your own hopes to cherish ours, that wee shall never

never come to suffer for doing what shall appeare to be our duty, though not co-incident with the publique Rule given us; where you must mean what shall appeare [to us] to be our duty; for wee cannot feare we shall ever suffer by you for what appeares [to you] to be our duty. And how can you be comforters of us in our sufferings, as you are in the sequele of that *Consideration*, if they be not *sufferings for righteousness sake*? and if they be, how miserable men are you, to be the authors of them? Or do you count it no suffering for all the Ministers of this *Way* to be deprived of their livelihoods and opportunities to serve God with their gifts, and their flocks depending on them bereft of their food? Pardon this repetition, it is not done to reproach or upbraid you, but timely to warn and remember you.

These were not over forward expressions only dropping casually from some more remisse and neutrall spirits undertaking for you without your warrant (which you might judge it credulity in us to reckon upon, and injury to challenge you by) but serious deliberations and conclusions of your own ministred to us by some in the name of you all, not whisper'd in the eare, but published to the world, and to be understood in the proper, plain, and naturall sense of the words and phrases commonly, holding forth to us a bait of timely and seasonable liberty. Now your intention herein was either fained, meerly to make us sleep away our opportunity upon the knees of vain promises and hopes, till your cords were twisted, and your bonds upon us; and so all these passages are but *parousia*, empty forms, and shapes, words fill'd with wind, condensed by a sleighty contexture, into a very promising and specious appearance only, which is not to speake the truth in Christ, but to be corrupted from the simplicity that is in Him: Or your intention was reall, as indeed purposing to gratifie and accommodate us after the Rule agreed upon for the Kingdome; and so there was reality in your words, which is that alone that honest men will offer, and wise men consider; and if so, this design was either good or evill: If evill, then it might not be undertaken for the greatest good that could come thereof; and why do you not retract and repent publikely of giving such hopes in your *Considerations*? But if it were good and just, why is it not pursued? Whether these do call upon you audibly, being your own words,

B

promises,

promises, ingagements, let all indifferent men judge; but surely our lives spent for you cry aloud for love and mercy to be shewed us from you; *Thou shalt not muzzle the mouth of the Oxe that treadeth out the corne: Hee that planteth a Vineyard, shall eat of the fruit thereof.* Doth God take care for Oxen? would hee not have us die in an Oxes debt? and is it meet and congruous his children (whom he can maintain without being beholding to the world) should hire out themselves for nothing more then the common, when they fain would, but cannot live upon it? God forbid all our priviledge should be, that wee shall be last eaten, that when you have done with the more dangerous enemy, you should turn your hand upon us; shall this foul blot of ingratitude lie upon you? Will you so bury all your fame and glorious achievements in so horrid a pit? Will you so disappoint the expectation of meek souls, who hope for this, as an additionall recompence (next to the liberties of the Kingdome, and of the Protestant Religion) for the lives of Brethren, Husbands, Friends lost in the publique service and defence? How inaccessible soever such cries may be to your eares now through the multitude of your businesses and tumultuousness of your thoughts for present; yet sure there will be a dead of the night, when the least noise will be heard; I had rather say, there will be a morning, when your eyes will be opened, and *it will not repent you*, the kindnesse you have shewed, and the violence you have forborn to tender consciences. Good, my brethren, is your sleep too sweet unto you, and your beds too soft, and your consciences at too much ease, that you desire to create more trouble unto your selves, and to bring the neglected votes of the dead (sacred among all) upon you, who laid down their lives upon no other condition, then Liberty, first of the Kingdome, then of the Conscience in the Protestant Religion, that they nor you might be enslav'd in either; would it not shame you, the cry of the widows and orphanes of such persons. Do you take away my liberty, restore my husband who died to purchase it for you? would it not scare you, should the Ghosts of those persons that have died in this Cause (those many hundred souls, that while they lived, were laden with the reproach of their consciences, but sufficiently vindicated the worthinesse of their spirits by their doings and sufferings so freely, so cheerfully undertaken :) I say, should they
come

come to your bed-sides and cry, Give us our lives againe ; we laid them downe for your liberty, performe the like for us ; or beare the guilt of ingratitude, and injustice ? O should they but tell you the lamentable Stories of their warfare, what affections of dearest Relations they conflicted withall, and were faine to despise and over-rule with an high hand in their first ingagements, even tearing themselves, from wives and children, almost contrary to the Apostles Rule, and far exceeding the highest dispensation for the most absolute service of *prayer and fasting* : And what hardship they endured of hunger and cold, and watchings, and wearinesse : What wounds they have sustaine'd, what streames of blood they have lost, what agonies they have been in, and how they have borne downe with a high hand all starting doubts and feares, lest they should not sow a considerable advantage unto themselves in those adventures, and whether or no they should indeed water a crop of ingenuous (nay Christian) liberty to you and themselves, or their posteritie at least with their blood : Should they tell you, how they have undertaken to their owne misgiving hearts and cautelous spirits, that their labour should not be in vaine, that they should not lose their lives for naught, they did not serve such Masters : No, they were confident *another Pharaoh must arise*, before *Joseph* should be forgotten : Should they but tell you, how their Faith did put in bayle to their Reason, and how this comforted them in all their anguish, and it made their farewell out of this life sweet ; and twas the last prospect or Landskip of this Iland that they saw, they beheld it as *the habitation of righteousness, the faithfull Citie*. Should they tell you, how ambitious they were of wounds, how prodigall of their blood, how desirous to dye, that by their death they might make a feast of *libertie* to their Brethren in this particular. And should they from thence fall to this Expostulation ; Shall wee dye for you, and must not our friends *live* with you, who are of the same religion with you ? Did you send us out to be cut off, and to make a hand of us ? Did you slay part of us in the field with the sword of the Enemy, that you might the easier suppress the residue at home ? Do you count us no better then to be *swords-meat*, and to stop the mouthes of Canons ? O *Earth*, cover thou not our blood, the Lord behold it and require it. Should such a din fill your eares sleeping and waking,

what fruit would you have of your violent proceedings? Should you effect your purposes, suppress our Way, and cast forth our persons out of this good Land, could you put the price of our blood into the treasury? Would you have any list to roast what you had got by such huntings? Would not your stomachs nauseate and turne againe at the raw and bloody cruelty of the game? Take up, Oh take up betimes, *know you not that it will be bitterness in the latter end?* Are we not your fellow-servants and Brethren? Did not the same hand make us, that made you? And is there not one Father of us both? One Lord, one Faith, one Baptisme, one Religion? Are you the onely rightfull Inhabitants of this good Countrey? And is there not a curse denounced against those that lay house to house, and land to land, that they may dwell alone? Doe you stand in no more need of us, or have wee been reprieved till now, onely as the Canaanites to help you to master the Lyons, & the wild Beasts, that they prevaile not against you?

Brethren, I would to God there were no Divisions among us; I wish it under the Imperiall law of Heaven, and my hearts desire and prayer for England is, that they were of one heart, and one way: But is that upon any Scripture-ground to be expected here (at least till those *Halcyon* dayes come) while we know but in part? Must we never be of one heart, till we be of one way? Then belike those Exhortations to love, and peace, and Christian forbearance of one another; and not to judge, but to keep the unity of the Spirit, are not visions which the Apostles saw for these dayes. The time is not yet, as the Jewes said, Hag. 2. But the Lord may answer us as he answered them; Is it time for you, O yee to dwell in your seiled houses, &c?

(2) Quod si
squamæ Levi-
athan ita co-
hercant, ut ca-

So is it time for (2) you to agree and make your common engagement against any of the Lambes of Christ, the ground of a renewed friendship? Is it a time for Papists, Atheists, loose and carnall
cum opere textili densato, quasi loricatorum incedat Satan & Cataphractus, quod de fœdere concordie quo Malignantis Ecclesiæ membra se complexa muniunt & circumvallant; Elegantissime Lutherus & virè: Cur immune quantū bient, obsecro, quasi ruinam universæ fabricæ minitantes, inbientq; quasi vasto fœdog, rictu se devoraturi viri lapides in vero Templo collocati? Præsertim cum & veri meriq; lapides in veteri Templo tam artificiose, non tantum sine deformi cicatrice vulneris, sed & sine subtilissime surrice notis, inoculati viscerentur, ut imponerent oculo spectatoris, quod a nonnullis observatum, & facta pene fide renuntiarent, ei quasi tota moles in tantam magnitudinem, ex unico ingenti lapide, tam magnifica consurgeret. Says our Stoughton in his *Felicitas ultimi sæculi* pag. 40.

Protestants

Protestants and Malignants to agree, laying aside their particular interests, opinions, and differences? Is it a time for *French*, and *Spaniards*, and *Danes*, and *Wallooners*, and *Irish Rebels* to agree and make a confederacy with our homeborne Vipers against the truth? And is it not a time for us to agree for the truth? Is it a time for godly able men, that have in a great part renounced the hidden things of Antichristian darknes, to agree with ignorant superstitious Ceremony-mongers, (that are devoted still to a Common-Prayer-Booke, and petition for a Captain to lead them back into *Agypt*) and with the meanest and unworthiest spirits, (that will but serve the time, and acknowledge their soveraigntie) as good Christians and able Ministers, to make their party stronger? And is it not a time to agree with those that denying themselves, and the world, professe to seek the truth in love. Is all truth among one sort of men? Hath not Christ rendred his members all in a mutuall need of one another? * Is your way *the fulnesse of him that fills all in all*? Can your refuse-Brethren in Conference and Communication of spirituall gifts, adde nothing to you? Is there not most, oft-times, in things that are most despised?

Would Christ have such desperate Experiments practised upon his members, to *kill* them, if you cannot *cure* them of their lesser errors; to fine them, prison them, banish them, which to some persons and estates, is little more mercy then to knock them on the head? Doth not nature teach to beare with a blain or blemish, rather then to destroy the body? Is Christ so put to it, quite out of hope? May they not be gained hereafter? Are their opinions damnable, either in themselves, or proper consequences? Are they not further ingaged to persist in their wayes good or bad, by suffering for such things so deeply, and is not the bridge of retraction drawne up thereby?

Consider these things, and take heed what you doe unto these men; the Lord hath made *Jerusalem* a burdensome stone, that shall crush all that attempt to remove her. If our Way be of God, you cannot overthrow it; You may shew your selves fighters against God, and get the reward of such, and that's all. Take heed of walking contrary unto God, of casting shame on those, on whom he hath reflected such eminent honour, both in the Army and otherwise: For I aske you, By whom hath God more deliver'd us hitherto?

* Which close Conjunction & Cementing is made onely by love. Men may be of the same judgement, yet sit very loose from one another. Heads touch like 2 Globes but in *puncto*. Hearts joyne in *plano*. and make an incorporation of each into other.

hitherto? Who have shewed themselves more valiant in fight? who have oftner put to flight the *Armies of the Aliens* in the North, and elf-where, but those men that in the end shall be put to flight themselves, if some may have their will? *The sword of the Lord*, and despised *Gideon*, hath saved this Nation: *Saul hath slaine his thousands, and David his ten thousands*. Let no man envy. God will be acknowledged in his Instruments, as well as in his Attributes. *Take heed of resisting the Holy Ghost; for that mighty works have been done by these men, you cannot deny: their power in prayer, their shining doctrine, their exemplary burning conversation, though wee will not paint the blemishes of any of them*. But *manum de tabula*, I have offer'd my candle; it is in the Lord to proportion the successe: To some it may be a word in season: to others perhaps it will be a *snare and a stone of stumbling*.

Tandem vincet veritas, Truth shall overcome I verily beleeve and expect. *The little Stone cut out of the Mountaine without hands*, shall irresistibly grow, and fill the whole earth: and every plant that the Heavenly Father hath not planted, shall be puld up. Men may root out themselves by persecution, as the Prelates have done; but they shall never root up the truth.

Christian friends and Brethren, if the truth be on your side, confide to your Cause; cease from force and violence, that you reflect not disparagement upon it.

I would end, as I began, in the spirit of love and meeknesse; Consider your calling Brethren, that you are called unto peace; and take our Lord Jesus Christ for an example, who though he was Lord of all, yet became a servant unto all. He was further above his Disciples in knowledge and understanding, then the wisest among us above the simplest Infant; yet he disdain'd them not, provoked them not, upbraided them not, punish't them not, taught them as they were able to beare; after his resurrection comes to them alwayes with this salutation, *Peace be unto you*; and since his ascension, every Epistle brings commendations of *grace and peace*. Consider of what a spirit yee are, and ought to shew, a Dove-like spirit, and oh that the voice of this Turtle were heard in our Land!

Were not the nature of my discourse indifferent and generall, I might say somewhat, which might not onely induce liberty, (as for every way not scandalous) but also beget a good opinion of the

the Congregationall way in speciall. I will say but this ; (²) The members of this societie grow up freely unto it ; act freely in it to mutuall comfort and edification ; they meddle with their own things, and are not busie with others, without authoritie from Christ : They are ready to advise, and be advised upon every lawfull call and needfull occasion : They count not themselves perfect, but stand ready to receive further light, yea, though from the meanest of the Brethren : They aspire to be punctuall, yet they allow many graines to other Churches, so they have the substance : They are no otherwise Independent, but as they depend more upon Christ, and lesse upon men : Though their first and immediate regards be to their own, yet they count themselves debtors to all the Churches and members of Christ : They will doe what good they can to rectifie the mistakes of others that are not of them, but know no remedy but patience, if the truth fall not upon all mens apprehensions : They say not more might not be done or devised to reclaim men from errors, but they say they have Commission for no more then they practise, and they dare not say a Confederacy with any meanes, with which the Lord hath not said a Confederacy by his Institution : They boast not in their Way, as approving it selfe to flesh and bloud, but as a way of faith, justified onely of the Children of Wisdome, that have learnt to put off their owne understanding and fleshly dependance in the things of God, and to lay the weight of all on Christ, who hath given his Word for it. Lastly, They will communicate in all Ordinances with any true Church of Christ, that walks up to their light, and shews a readines to receive whatsoever more shall be shewed them.

The Congregationall way characterized.

Now take this Way, and compare it with any other, wisely, spiritually and impartially, according to that * Rule given by our Saviour ; and wee will stand to the issue and arbitrament of it. Let that Way which raises the foundation of mans glory, and wholly applyes it selfe to the glory of Christ the Founder, hanging absolutely on him for a Word, either expresse or els by consequence, to every thing, and a blessing on every thing they undertake or doe, resolving all into his care of them, and presence among them ; be acknowledged, countenanced, and practised among us, as the Way and truth of God, having no unrighteousnesse in it.

* Joh. 7: 18.

And let that Way which neglecting or denying Christs sufficiency of rule and direction, and the promise of his grace and protection, apply themselves to man, to supply them with precepts, and support them with the fleshly arme of numbers and multitudes,

tudes, of power and authoritie, be discarded as the way of man.

And if wee after all our casting and contriving, cannot come to you, see (if you would not be wanting to this Accord which you have so much in your mouths) If you can come to us; which no question, but all that are godly could most heartily doe, as some of you have exprest in termes upon serious consideration of our Way, (for what is there to offend you, but a further degree of puritie aymed at in the body, the worship being alike in both?) and others in termes equivalent, as that they beleeve it will not cease till it come to this Way, which they grant was the Primitive way, and is the purest, and the *Primitive way* is but a step thereto, and will rest here as its center, and end in this as its perfection. For our parts, wee have waited mannerly all this while, and wee are heartily grieved, that the particulars of difference between us remaine yet so many, nay, that there are any, and especially so important, that we cannot yeeld to you therein. For as he said well, *Amicus Plato, Amicus Aristoteles, sed magis amica veritas.*

Pag. 3. l. ult. hedg'd, wedg'd.

F I N I S.

Zerubbabel to Sanballat and Tobiah:
O R,
The First Part of the D U P L Y
T O
M.S. *alias* Two Brethren.

B Y
A D A M S T E U A R T.

Whereunto is added,
The Iudgement of the Reformed Churches of France, Switzerland, Geneva, &c.

Concerning INDEPENDANTS, who condemn them with an unanimous consent.


Published by DAVID STEUART.

E Z R A 4.1,2,3.

The Adversaries of Judah came to Zerubbabel, and to the chiefe of the fathers, and said unto them: Let us build with you, for we seek your God, as ye do, and we do sacrifice unto him since the dayes of Esarhaddon king of Assur, which brought us up hither.

But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, You have nothing to do with us, to build an house unto our God, but we our selves together will build unto the Lord God of Israel.

March 17. 1644.

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